

THE CHRISTIAN CENTURY

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Number 11

The Fellowship Movement

At Springfield, Ill.

By Frank Waller Allen and DeWitt
Meredith

"If a Man Die"

Editorial

The Disciples' Congress

By F. E. Lumley

At Syrian Protestant College

CHICAGO

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

MARCH 16, 1916

Number 11

"If a Man Die, Shall He Live Again?"

THE HISTORY OF HUMAN THOUGHT, BUTTRESSED BY THE EXPERIENCES OF THE RACE IN ITS EFFORTS TO EXPLORE THE FUTURE, POINTS TO THE CONCLUSION THAT THERE IS NO SUFFICIENT GROUND FOR THE BELIEF THAT ANY FORM OF SURVIVAL OF DEATH IS THE CLEAR AND UNESCAPABLE DESTINY OF MANKIND.

In our reflection upon this theme which has engaged the interest of the race from its beginnings, it is well to take inventory of our possessions, and not to cheat ourselves with guesses. It has been pointed out already, in an earlier word upon this subject, that the mood of the present age is largely indifferent to a future life, and that it is no longer possible for even the most concerned to rest in easy security upon the confident beliefs of former days.

When Job, perplexed by the tangle in which he was involved, turned for a moment from the usual unconcern of the Hebrew over the problem of death, to an agonized inquiry as to whether there might be some solution for his perplexity in the speculation of a future life, he gave it but a moment's regard, and then in weariness set himself once more to the contemplation of the great enigma.

This scepticism, or rather total indifference, on this theme was the attitude of the people of the Old Testament until its latest period. Satisfied with the blessings of long life and a numerous posterity, they lived in the clan, and any survival of death, save as the family and the nation went on to nobler fortune, was beyond the frontier of their thinking. The individual withered, but the tribe survived. Even if such an idea as personal immortality could have been entertained, it would have been a strange guest, and counted of little worth.

Though there were races, like the Egyptian, who had an elaborate program of the future life, they seem in no way to have influenced the Hebrews in this regard, and their fanciful conceptions of the future were but slightly conducive to morality or character.

It is true that many Old Testament texts have been pressed into service in the interest of a doctrine of the future life. But with the exception of late and apocalyptic passages, there is not a word in the Hebrew Scriptures which relates to immortality. Careful study leads to the conviction that Christian translators and interpreters have unconsciously read into the aspirations of psalmists and patriarchs the glowing hopes of a later age and a fuller faith.

♦ ♦

Nor must it be forgotten that while some of the early races had in various forms the idea of a future life, and others had none, there is another phase of the problem which throws light upon the desirability of such an expectation. A large fraction of the human race in Asia, uninfluenced by the doctrine of immortality, and indifferent to ancestor worship, which in a manner involves the same idea, hold unquestioningly to the belief in pre-existence, as well as survival, under the idea of transmigration. They accept implicitly the teaching of their sages that through uncounted eons they have lived in various forms, animal

and human, and through other eons they must still continue the weary round of existence till their mysterious destiny has been fulfilled, and they are released from the dreadful "wheel of life."

To such multitudes the confident expectation of a future existence is unattended by any satisfaction. Like the old lama in Kipling's "Kim," they would be willing to undergo any penance in order to gain release from the endless round of lives. And if we say that their notions of pre-existence are delusions, should we say the same of their views of the future? At all events it is clear that survival is not of itself a thing to bring happiness.

♦ ♦

Of widely differing moods are those who have put all interest in a life to come out of their minds. Whole races go down to the dust without any apparent concern for the future, or, like many of the Chinese, quite untouched by any implications of the doctrine of ancestor worship, take their own lives with fatalistic unconcern.

And there are other multitudes, cultered, gifted, but world-weary, who take the road of philosophic despair, and disdain any speculations regarding the future. To them the negative words of science are conclusive. The aspirations of the centuries after a better life to follow death are admirable superstitions, to which the sophisticated can give no heed. They hold the creed of Omar:

"Alike for those who for To-day prepare,
And those who after some To-morrow stare,
A muezzin from the tower of darkness cries,
'Fools, your reward is neither here nor there!'"

And in the thought of many such, death is no tragedy. "To die, to sleep; no more." With such a solemn consummation life seems crowned with a certain dignity. It is the coming of the cool and silent night after the rush and turmoil of the day. There are no stars in the sky, but the hush of brooding quietness seems like a benediction.

To the Christian this seems a tragic defeat of all the holiest hopes he has cherished, and no defence is here attempted in behalf of this mood. But there can be little question that great numbers of our fellow men contemplate death in this all but emotionless manner. They are not afraid of death. The incidents told of the death-bed experiences of the unbelieving sound remote and foolish to them. They do not care what happens, for whatever it be, they will not know. In that confidence they can make their own that curious song of Christina Rossetti, deprecating any sorrow or solicitude on the part of the loved who are left behind:

"I shall not see the shadows, I shall not feel the rain,
I shall not hear the nightingale sing on as if in pain;
A dreaming through the twilight that doth not rise or set,
Hap'ly I remember, and hap'ly may forget."

It is the thesis of these reflections upon the future life that we can only gain for ourselves and our generation a valid faith after facing with something like sympathy

(Continued on page 9.)

The Disciples' Congress

BY F. E. LUMLEY

FROM time to time many good people have questioned the value of the Disciples' Congress and some have had the courage to advocate its abandonment. These persons may be divided into several classes: those who oppose the Congress because they never attend it and really know nothing about it; those who condemn it because they disagree with its past promoters and those who, while once its friends and supporters, have for various satisfying reasons become doubtful of its present worth. To the first and second of these classes we have little to say; no argument would be convincing because conviction is not desired. They are against the Congress for the same reason that the Irishman was 'agin' the government. But for those who, after honest consideration of the matter, have become doubtful and have dared to express their doubts, we have the utmost regard, and it may not be amiss to respectfully request a reconsideration of some neglected aspects of the question.

SERVICE BY CRITICISM.

It should be said at the outset that those who offer honest and pointed criticism of an institution or opinion do a real service. No institution should become so sacred that it cannot be re-examined. Such an attitude is dangerous to those who take it and it makes for impositions upon future generations. It is dangerous for us to get into the habit of perpetuating institutions and beliefs simply because they have always been, or are very old. When we passively receive what the past has given us with no recognition of its intrinsic worth to us we are doing no better than primitive people who always offer one and only one reason for certain forms of behavior and belief: "Our fathers believed in this and did it this way." And of course some of us see that this is no reason at all. To take such an attitude is to blunt our powers of discrimination and it usually immerses us in a web of hindering and useless practices. Such an attitude is retrogressive in a progressive world.

In addition, we work a harm to future generations when we carelessly transmit useless baggage. We thereby bind on them heavy burdens which we have been unwilling or too indifferent or lazy to handle. Each generation has a moral obligation then to inquire into the value of what they have inherited, to appropriate what is valuable and cast off the rest so that the future generations may not be fettered and handicapped at the very outset. It is entirely commendable, therefore, to criticize the Congress and fearlessly set aside what is mere impedimenta in it. If, as a whole, it has outlived its usefulness, then let us frankly say so and have done with it. On the other hand, if we can discover real values in it which are worthy of more appreciation, then let us keep it and develop it into a more serviceable institution. This is the only honorable thing to do from every standpoint.

IS THE CONGRESS WORTH WHILE?

This brief writing takes the position that the Congress is worth while, indeed, that it is of the very greatest importance to us. Among other reasons that might be mentioned, one seems outstanding: the Disciples need a truth-seeking body and

this is the function of the Congress. Every movement needs such a body. To be always repeating the past in word and deed as far as possible is to drift. To be ever harping on old, well-formulated doctrines and defending them against all attacks is to develop a spirit of pugnacity which is all too easily cultivated. To be ever emphasizing some program and trying to carry it through as it was originally outlined is often to make it ridiculous and bring it into disrepute. Our world continually changes and there must be ever new adaptations

unavoidable that some facts and principles should be neglected, some minimized, some exaggerated, some distorted and all suffused with emotion to accomplish the desired result.

It is not argued that such unfaithfulness to the truth is conscious or intentional. No sordid motive is imputed. It is argued, however, that with a certain end in view and a certain purpose to be attained, it is easy and natural to adopt questionable means. All respectable propagandists recognize this danger. And it is especially insidious at large gatherings where there is much enthusiasm, much ground to cover and little time.

CONVENTION HANDICAPS.

Moreover, the people who attend our conventions, for the most part, are not there to be enlightened so much as to be stirred up and made to feel right. They do not go to hear cold-blooded, dispassionate, logical presentations from thinkers who have given years of research along certain lines. They do not go there to think hard. In a very real sense our National Convention is a gigantic revival of enthusiasm for various of our favorite programs. Knowing this the speakers are tempted sorely to employ such means as will best attain the end.

The National Convention is the Disciples congregated for the purpose of getting something done. On the other hand the Congress is the Disciples gathered for the purpose of getting something better known. The difference is one of the emphasis largely but it is fundamental. In the convention the supposition always is that, in the words of a recent correspondent, "we know enough now, let us be doing something about it." There is usually a large display of wide open doors of opportunity and we are all encouraged to enter at once, it being assumed always that it is desirable to enter—and at once. What attention is given to research and information always has this end in view.

REDISCOVERING TRUTH.

The Congress has no object. In it we are encouraged to understand our world better, to take a new look at reality, to patiently and persistently re-examine problems which many superficially have considered solved. The enthusiasm is all for the re-discovery of truth. And the assumption is that those who get a new vision will go home and apply themselves with more vigor and intelligence to their own particular problems with the new light to guide them. There is the least possible room for diverting influences of any kind for no attempt is made to commit anybody to any particular theory or line of action. The fullest possible discussion of every theme is desired and every speaker is heard for the worth of what he has to say in itself. The sole object is to light up truth and when this is done in any degree, the purpose of the meeting is attained. And the people attend not for the purpose of being enlisted to take up some work of great importance represented by an advocate who leaves the impression that nothing else in the world is worth while. They attend to think and to think hard. Consequently the Congress has never been popular. Hard thinking and earnest consideration are not pop-



F. E. Lumley, Secretary of the Congress.

and re-discoveries. Each generation has the responsibility of transmitting what is good out of the past and in addition, making a contribution to it.

It is undoubtedly true that the blind acceptance of political, economic and religious dogmas which have been widely accepted in the past but which, on examination, are found to be out of adjustment with our present thinking, acting and needs, is one of the chief failings of most people. It is easier to accept gifts than to discover them; it is easier to walk in the old paths than to blaze new trails. The Disciples need a body of people with the avowed purpose of challenging everything and holding fast to that which is good.

BLAZING NEW TRAILS.

Our National Convention is not a truth-seeking body so much as it is a propagandist body. Its aim is not to know reality better so much as it is to outline certain programs of action, enlist interest and then put them through. It is an agreeable manner of informing our congregations of what is expected of them. It is not affirmed, of course, that the Convention does not seek the truth. It does seek it but always for practical and immediate purposes—the working out of some missionary or reform program. And its aim being practical, the convention, like every other such body, is subject to the bias of urgency and expediency. And this bias may and often does almost nullify the efforts expended in truth-seeking. The facts and principles presented are not presented for their own sake but for the purpose of stirring the people to action. Then it is almost

ular; Christ-like toleration of opposite opinions freely and fearlessly expressed is not popular; patient examination of the difficult problems of life with the avowed purpose of following the gleam wherever it may lead is not popular.

The difference, therefore, between the Convention and the Congress is great but both are needed. It is important to get things done but so is it important to get things understood. It may be ob-

served also that the Congress considers a greater variety of themes than the Convention. It is more universal in its outlook. It thus helps us out of our provincialism.

"The Fellowship Movement"

At First Christian Church, Springfield, Illinois.

BY FRANK WALLER ALLEN

THE Fellowship Movement grew out of the need of a means of expression for the life of the young people of the community through the church. As is indicated in Mr. Meredith's article, printed elsewhere, in the fall of 1914 there was a dearth of youth in First church. Of course this does not apply to the Bible-school.

The Christian Endeavor Society was composed of a small group of excellent young people, working faithfully at what to many seemed a lifeless task. It was with these twelve or fifteen young men and women, trained in the Endeavor Society, that the Fellowship Movement was instituted. In a year and a half it has manifested itself in three or four different ways, enrolling something over two hundred in some active service through the church.

THE FELLOWSHIP CLASS.

One of the most popular expressions of the Movement is the Fellowship Class. This meets every Sunday evening at 6:30 o'clock. The work is opened by a ten minutes' devotional service led by some member of the class. It is claimed that the value of the devotional service does not depend upon its length. After this the pastor of the church informally lectures on some phase of religion as it is related to the lives of the young. The entire service bears in mind the facts learned from psychology, that there is a religion for youth itself distinct and apart from the religion of maturity or childhood. During the fall and winter work of this year the theme has been "Jesus Among the People."

There follow some of the subjects discussed under this head, in every instance modernizing and making personal the application: Jesus Among the People: The Child, The Youth, The Carpenter, The Citizen, In the Toils of Temptation, As Preacher and Teacher, As Traveler and Companion, Among the Children, At the Marriage, In the Home, With the Hungry.

The meeting is closed by a freewill offering, two verses of song and the Endeavor benediction. It has been discovered that a freewill offering proves more practical than a system of dues. Practically all other meetings are free, no offering or admission being allowed. The offerings of the class finance all other work.

THE FORUM IDEA SUCCESSFUL.

The second expression of the Movement is the Fellowship Forum. At least once a month, and more frequently if necessary for the sake of variety, an outside speaker appears before the Fellowship Class, speaking on a subject pertaining to some practical issue in the city or national life. After his message an opportunity is given for any one to ask questions, or to reply to the speaker. The



Rev. Frank Waller Allen.

idea is not merely to have a "speech" by an "outsider," but to have a really debatable problem brought before the Forum by one who speaks with a measure of authority. Neither is this done to get a "prominent" man in the community to make "a little high and mighty talk" to "our young people." It is to get issues about which information is needed before them by anybody who possesses the facts and the ability to present them.

SOME FORUM TOPICS.

Thus the matter of a prison farm for Sangamon County was discussed in the light of modern prison reform and the practicability of such an institution for Springfield. "The New Education," especially as it is being worked out at Gary, Indiana, was thoroughly thrashed out in this Forum. "Trade Unionism" was presented by a member of the local Federation of Labor. "The Church and Social Service" has been discussed from many points of view by different speakers. "Preparedness," "The Initiative and Referendum," and other issues which pertain to state and national life have been presented.

This Forum takes the time and place of the class, operating under the same machinery, opening in the same manner. It creates interest through change, bringing a new and fresh point of view, and yet practically carries out the ideal of the class in seeking to interpret religion for youth in the terms of daily life.

PLAY IN THE FELLOWSHIP.

A third manifestation of the Movement is the Fellowship at Play. The vision of the builders of the First church of Spring-

field facilitates this plan. The building contains a large indoor playground at one side of which is a stage. Under the leadership of a young man with Y. M. C. A. training, indoor lawn tennis, indoor baseball and basketball are played throughout all the winter months. The young men have certain evenings in the week and the young women the afternoons. The stage is used for such entertainments and plays as the young people care to give.

At least once a month all are brought together in a social gathering that is either a "party," or an athletic contest. Two organizations connected with this expression of the work are the Discussion Club made up of a High School group, who, fortnightly, around the supper table, to which each one brings his own food, discuss new books, athletics, and plans for work. One advantage of this club is that these discussions are not carried on under the auspices of mature people, but give expression to the initiative and leadership of its members.

The other organization connected with the Fellowship at Play is the Illini Junior Republic, a group of young boys, under the leadership of the young man who has in charge the athletic work. These young men have in the church a club room, containing a small library and periodicals, which they use as headquarters for their various activities. An out of door tennis court and playground are maintained for summer use.

NO HARD AND FAST METHODS.

It will be seen that this Movement covers the complete expression of the life of the young. Supervised play, indoors and out; instruction, discussion and leadership in matters that pertain to the practical problems of their individual and social life; and the need of worship is met by the devotional period of the Fellowship Class.

The pastor co-operates with the leaders of this work, bearing in mind the particular needs of the adolescent period. No methods or forms are maintained for their own sake, but only as they give the best medium of expression to youth. It is an application of the modern ideals of religious education. The old Endeavor Society was not dropped just for the sake of dropping something. It was failing to do the work it had once done so splendidly and is still doing so effectively in many places. Nor was the Movement inaugurated for the sake of "starting" something. It grew out of the desire of a great church to meet the need of the young people of the community. It is the utilization in the interest of religion of the information that general psychology has stamped with approval. It is an attempt to train youth "not merely for religion, but also in religion."

(See also article on next page.)

Attracting Youth to the Church

The Springfield Experiment as Reviewed by One of the Members of the Fellowship Class.

BY DE WITT MEREDITH

YOUTH is no longer interested in old methods of education. Youth is not interested in yesterday. The younger generations today are doing their best to throw off the old and improve the new. Youth can no longer be compelled to learn, youth is resourceful and aspires to see. Education must be made attractive and the element of forced study must be eliminated.

These are educational truths proven by the success of the young people's movement in the First Christian church at Springfield. The realization of the attitude taken by the youths of today toward education in all its forms, is responsible for a rapidly turning tide of interest in church work in this particular institution.

The church is first an institution of education. If it fails in modern methods, its usefulness is ended. Eager youth is disgusted rather than interested. The church is far behind modern school systems in methods of teaching. It lacks interest because of time-worn theory and practice.

Development of the church for the future depends upon what it holds for youth. It must give much, to receive much. Youth is ever watchful and ambitious to attain. It aspires to leadership and holds reverence for wise leaders.

These facts are summarized of indefinable facts which have unfolded to work a reformation of activity in this particular church. Youth has responded to that something which creates interest, and fosters endeavor.

SOMETHING TO DO.

Educators and churchmen wonder just what has happened. Two years ago there were not enough young people in the church life, outside of Sunday-school, to hold a song service. This was true in spite of the fact that a beautiful new house had just been placed over their heads. There seemed to be nothing for youth to do. A young people's society

struggled along with a few staunch members who held prayer and song services on the order of those attended by their great-grandfathers.

About fifteen months ago, Rev. Frank Waller Allen, formerly of Paris, Mo., took charge of the church work. Youthful himself, he was shocked to find that the younger folk had apparently fled the church. He at once centered his efforts on bringing youth and life back into the church. He faced a great handicap. The old had worn completely out, for youth, and the new was too new.

Gradually plans were formulated. Radical changes were necessary. Staid old churchmen gasped when Rev. Mr. Allen announced an intention to do away with the old formalities and begin a new kind of work in the church which placed the emphasis on social service.

Instead of the old prayers, songs and personal experience confession program for young people's meetings, he proposed lectures. These lectures were to be entirely educational and tempered by song and prayer.

The excitement of getting away from the old solemn sessions attracted youth. Youth knew something was happening and wanted to be there because something was happening. An effort was being made to pull the old cart of religious formality from the rut of time. The cart might break down and curious youth wanted to be "in" on the excitement.

YOUTH'S ENERGY HARNESSSED.

The cart did not break down. A miracle, it seemed, changed it into a mighty tractor which pulled youth and life and energy back into the church. Youth saved the day. The teachings of a wise leader accomplished unusual results. Today no church in Springfield can boast a more interested and energetic houseful of young people.

The energy of youth, the development of a new educational scheme, attracted

the old as well. Many of the oldest members of the congregation and of the community are now active in the young people's movement. They are attracted by the unlimited possibilities which are developing rapidly through the co-operation of youth.

The young people's work is centered in what is called the "Fellowship Class." It formerly was known as the Christian Endeavor Society and the average attendance has increased from 10 or 12 each Sunday evening to 100 and 150, in the last year. It is now more on the order of a public forum. Outsiders, even those of opposing religious sects, are invited in to attend the meetings and hear the lectures. The class meets for an hour each Sunday evening before church services begin.

NEW IDEALS.

Religious education full of new ideas and ideals is the keynote of the program. Problems of social welfare are discussed and prominent men in affairs of the world often are asked to address the class on various subjects.

Most of the lectures, however, are given by the pastor. A very interesting series on the life of Christ, based on "Jesus in Every Day Life," has just been completed. Problems of every day life are talked upon and then discussed. The class endeavors to consider with open minds the daily problems of man, no matter what his estate.

Community socials, for which there is no charge, are a feature of the work and a Discussion Club also figures prominently in attracting youth to the church. Young people gather for suppers and spend the evenings playing games or discussing problems of the day. They often read books and stories of interest to youth and development, and then discuss them. The church has taken a new lease on life, through youth.

At Syrian Protestant College

Something of the Work Being Done by Herbert L. Willett, Jr., and Others in a Strategic Field.

AS IS known by most Disciples, Dr. Willett's son, Herbert L. Willett, Jr., is a teacher in the largest missionary college in Asia. This is located in Beirut, Syria, a city of more than a hundred thousand population, situated on the Mediterranean coast, about twenty miles north of Sidon.

The situation of Beirut is very beautiful. It is as attractive a location and harbor as Genoa or Naples or Hongkong. The city lies upon rising ground close to the harbor, and back of it lie the Lebanon mountains, the highest peaks of which are always crowned with snow.

The college is situated at the southern end of the city, perhaps a half mile distant from the harbor, and on higher ground than the business section and the bazaars. The college is almost a city in itself, surrounded with a high wall and

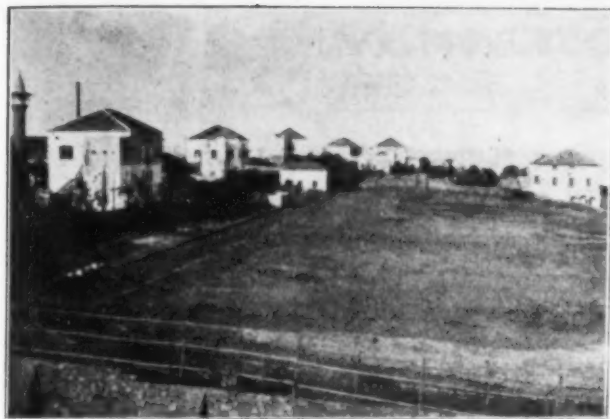
including a score or more of buildings and residences.

MANY RELIGIONS REPRESENTED.

The students of the Syrian Protestant College come from all sections of the Levant, including Egypt and Asia Minor. They include representatives of many different religions, Christian, Mohammedan, and all the other varieties which abound in the Orient. The work of the school is conducted wholly in English, and the first months of the student life in the college are devoted to the mastery of the English language.

The college was founded nearly sixty years ago, by the Presbyterian Board of Foreign Missions, but is now an independent institution carrying on all grades of collegiate work, for the purpose of

preparing the young men of the Turkish Empire for usefulness in all the modern fields of activity. Regular religious services are held in the college daily. Attendance upon these was formerly required, but during the past year the Turkish government abolished the so-called "Capitulations," or agreements made with the government of the United States granting certain privileges to American citizens and institutions in Turkey. The college is no longer permitted to require the attendance of Mohammedan students upon its Bible classes or religious services, but it makes these exercises as attractive as possible and many of the students still attend. The college has been granted the right, however, to substitute required courses in ethics for the former compulsory biblical and religious courses.



Athletic Field, Syrian Protestant College.



Buildings of Syrian Protestant College.

MANY AMERICAN TEACHERS.

The president of the institution is Dr. Howard Bliss, whose father, Rev. Daniel Bliss, founded the college, and still survives as a venerable figure on the campus. Dr. Bliss has been able to finance the institution through the generosity of friends in America. A large proportion of the teaching body is American. The college has a plan of employing young men as members of its staff of instruction for a period of three years. This is the term for which they go out to Beirut.



Herbert L. Willett, Jr.

Afterward if their service has been acceptable they may become members of the faculty and remain permanently.

Mr. Willett is completing his third year as a member of the staff. His work has been in English and history. In addition he has conducted certain Bible classes and has had much to do with the musical activities of the college. He will return in August to complete his graduate studies and receive his degree. Whether he will return to Beirut as a member of the faculty, as he has been invited to do, has not yet been decided.

There are three important missionary interests centering in Beirut, but under separate management. One is the Syrian Protestant College, one is the Presbyterian Mission in charge of the Lebanon district, and one is the Syrian Protestant Press which publishes the Arabic Bibles

for the entire Moslem territory, and a very large amount of Christian literature in the Arabic tongue. Dr. F. E. Hoskins, the head of the Presbyterian mission, is the director of Presbyterian missions not only in Beirut, but throughout the extensive Lebanon region.

DERANGEMENT OF POSTAL SERVICE.

On his various vacations Mr. Willett has had admirable opportunity to visit these various stations and other places of interest in northern Palestine. For a time he contributed regularly to the pages of *The Christian Century* articles of interest on the work of the college and life in Syria. But the total derangement of postal service incident to the war, and the strict censorship which has made communication with Syria very difficult, have compelled him to abandon this interesting line of work, which did much to interpret educational, political and social conditions in Syria to American readers.

While the members of the college community have not been placed in danger by war conditions, they have been called upon to witness the sufferings and hardships of the entire native community, and to assist as far as possible in relieving the distress and the sickness which have resulted from the war. The political situation in Beirut is far from secure. Yet up to the present time the rights of Americans have been reasonably respected. No doubt this has been due to President Bliss' tact, to the presence and activity

of the American Consul, to the long-standing acquaintance and high regard in which the missionary community is held by the people of the district, and to the presence most of the time of the United States battleship "North Carolina" in the harbor of Beirut. The chief difficulties are the danger of epidemic, and the excessively high prices which make life very hard. Examples of the high cost of living may be noted in the price of kerosene oil at \$2 a gallon, and sugar at 38c a pound.

SERVICE RENDERED BY MISSIONARIES.

The Americans in Beirut have done much to relieve the situation among the unfortunate and suffering people, whose property has been taken and whose men have been drafted for war purposes. Residents of the foreign colony who happened to be citizens of the allied countries fighting against Germany and Turkey have been summarily removed and in many instances interned in most uncomfortable places. At the same time thousands of Jews, Syrians, Greeks and Russians have taken refuge in Egypt, whither large numbers of them have been transported by the American warships. In these unhappy events the American missionaries have rendered services which can never be computed, and have found means of serving their fellow men as important and sacrificial as those rendered by the Red Cross Association on the battle fields of Europe.

W. P.



A Look Over Beirut.



THE CHRISTIAN CENTURY

EDITORIAL

THE WORLD'S SADNESS

THE Lenten days are the memorial of the Savior's sojourn in the wilderness. They recall the long and lonely tarrying in the desolate uplands of Judea. They bring to mind the vigils and fasting through which the Lord passed in his prolonged contemplation of the task to which his life was devoted, and the means by which it was to be accomplished.

It was a time of sadness as well as of solemn joy. It closed the period of high and purposeful youth, and opened that of consecrated manhood. He knew himself at last implicit in the struggle of the race. Henceforth mankind was his concern. And that meant that the sorrows of all the world were his own.

It has not been otherwise through the ages. The great Christians have been those who have suffered with the race and borne the world's distresses. The missionaries have always counted it the sad privilege of their lives to share the griefs of their great parishes. The humblest Christian worker must to the limit of his sympathy enter into the world's sorrow.

One wonders if this is not the proper Lenten thought for our day and our nation. Most of the world is in agony of spirit, passing through a deep and tragic Gethsemane. Our own land is at peace with all the nations, and for this there is a universal sentiment of gratitude. May that peace remain unbroken.

But the Christian is humbled by the reflection that vast numbers of our people, untouched by any sentiment of regret, are hastening to coin the bloody tragedy into the sordid money of selfish profit. If we were but supplying the actual needs of the suffering in Europe no voice could be lifted in protest. But there is something unspeakably abhorrent in the thought that America appears before the world as the eager profit-maker in a time of almost universal grief.

Has the Lenten time any meaning to us in days like these?

THE DISCIPLES' CONGRESS

IT OUGHT not to escape the remembrance of any of our intelligent and progressive men that the Congress is to be held in this city April 25-27. The program has been prepared with the same care that has marked the preparations for all the previous gatherings of this body.

Not all who would enjoy the sessions will be able to come. But deliberate effort will do much to clear the way to such an end. No one who attends the sessions of any of our Congresses feels at the close that he can ever afford to remain away again.

Watch for the notices and the program, and plan to be here.

DR. CLARK'S RECOVERY

LOT Christian Endeavorers alone, but all Christian people have been concerned at the long illness of Dr. Francis E. Clark, whose life has been spent for thirty-five years in the cause of the young people of the churches.

In a note just received from Secretary Shaw, of the Christian Endeavor Union, there are these good words: "I know you will rejoice with us in the news that comes from Dr. Clark of his complete restoration to health and strength. He is now on his way to Japan, Korea and China for a series of conventions, and he will return in the early summer."

This is good news, indeed, and with it comes a reference to the campaign for millions suggested by Dr. Clark at the Chicago Convention last year, and adopted by all the unions. It is being pushed with enthusiasm and success. Nothing ever suggested to the societies seems to have caught the imagination and interest of the young people as has this plan.

FRESH PLANS FOR THE YOUNG PEOPLE

NO BETTER proof of the perennial vitality of the church is to be found than its constant reaction to new stimuli in Christian service. The best evidence that Christianity is alive is the emergence of new activities to meet the changing need.

On other pages will be found interesting reports of the movement which has taken form at Springfield, Ill., under the leadership of the pastor of the First Church, Mr. Allen.

The significance of the Fellowship Movement, as it is called, seems to lie in its answer to a real demand of the young people of the church and the community. Nothing in church life is worth while merely because it is venerable. The effort of the church in the present time seems to be to rid itself of customs which have outlived their worth.

Similarly any method which appears to enlist the young people in happy and effective service is worth while, though it may never have been tried before. We shall watch Mr. Allen's experiment with interest. It seems to have all the suggestiveness of a fresh discovery. Many, in fact all, of the devices now used with effectiveness in the church came into notice in the same inadvertent manner.

Why might not many churches whose young people are missing the note of reality in their co-operative work find value in some such plan as that now proving so helpful in Springfield? Mr. Allen informs us that he will be pleased to receive correspondence regarding this movement from interested pastors and other workers.

THE SUNDAY NEWSPAPER

THERE is a good deal of question in the minds of some conscientious people over the propriety of taking Sunday papers. Since it is plain that the quiet of the day of worship should be disturbed as little as possible, it would seem right to apply this principle to the Sunday paper.

There are those who are fully persuaded in their own minds on this question, and could not keep a clear conscience if they did otherwise than exclude such journals from their homes. For such we believe the duty is plain. And certainly they have on their side the overplus of the argument.

On the other hand there are those who believe that the Sunday paper is as much of a necessity as the street car, the police or the fire department. They think that the day of leisure should not be closed against one of the most important agents of public information and direction.

Much of the objection to the Sunday newspaper grows out of its undue size and the large amount of unworthful material with which its many pages are loaded. There can be no question that a large amount of church non-attendance is directly traceable to the Sunday paper. The temptation to sit down in negligee with the armful of sheets of the Sunday paper and then find it impossible to arouse oneself till the last page from colored comics to advertisements has been scanned, is in many cases too luring to be resisted.



By that time, it is, of course, too late to go to the church, and the day that should have been one of recreation, physical, mental and religious, has been started wrong, with a type of dissipation which casts its baleful effect over the entire day.

There are uses and abuses of the Sunday paper. The taking of such a sheet is a matter of the individual conscience. But its proper use, if it is taken, is a matter of good taste and common sense.

IF A MAN DIE, SHALL HE LIVE AGAIN?

(Continued from page 3.)

the prevalent mood of indifference or scepticism experienced today. There is no virtue in unintelligent affirmation. A real faith in the life to come is neither an inheritance nor an easily annexed possession. It only comes with struggle, after a frank facing of the odds against it. No one believes in eternal life who has never doubted it. It has never been a matter of demonstration, and probably never will be. On that point something will be said later in these studies. But the Christian's hope must rest on faith and not on sight, and to that extent must be achieved and not lightly plucked by the way.

Is it possible to gain a faith, so that in the clear light of all that science can teach, experiment has defined, the Bible has affirmed, and the lives of the saints and the Savior have disclosed, one can acquire a confidence which shall be of value in the building of character and the inter-

pretation of the universe? That is the question that must be answered if one would go forward in the companionship of the holiest spirits of the past, "To where, beyond these earthly voices there is peace."

CHANGING IDEALS

The man who makes his community a better place to live in is the man whose life is worth living. He may be rich or poor—that does not matter. A rich man may be a blessing to a town and a poor man may be a curse, or vice versa. It all depends upon the individual character of the man, whether he lives for the common good or against it. When a man's ambition and purpose is to do justly, and to love mercy, and to walk humbly with his God, then, poor or rich, he is on the road of life's deepest satisfactions and values.

There has been, in the last twenty years, an overwhelming emphasis put upon riches and the power of riches, that has hurt the souls of many men. To-day, young men are beginning to have a clearer vision. They see increasingly that an ideal which includes greed of money is no ideal at all, but only a collection of selfish desires. The apostle Paul wrote to a young man once: "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition"—and what is true in Timothy's time is equally true to-day.—*The New Guide.*

Union Churches

We are herewith presenting the first of a series of letters we expect to publish on the subject of union churches. These are not discussions of the subject, but actual reports of what is being done in various localities to reduce friction, to economize force and to promote in the most practicable manner that union which is increasingly desirable. We shall be glad to use other reports of the same sort, and to learn of other instances in which the union movement is in progress, or is contemplated.

H. L. W.

A letter from Dr. James M. Campbell, of Claremont, Cal., a Congregational minister, but deeply interested in all efforts to promote Christian union, at various times pastor of churches that were practically union churches:

I am sorry I cannot give you much information regarding the Union Church Movement, which is the only solution of the problem in small communities. When I was at Lombard, Ill., the Congregational church at Elmhurst removed the denominational tag. We did not protest, but simply said that if they thought they could do their work better that way, let them try it. Our association did not even send a deputation to reason with them. I mention this simply to show the temper in which Congregationalists take such things.

The Lombard church had as its original name, "The First Church of Christ." That was afterwards changed to the "First Church of Lombard," it being for many years the only church in the place. I don't believe that one person in twenty in town could have told you to what denomination he belonged.

The church in Sierra Madre, Cal., has in its membership representatives of about twenty denominations. The only people we could not get into our happy

fellowship were the people called "Christians."

The Avalon church was for about 20 years the only church on the island, and those who divided up the community for the glory of God will have to answer for it to him.

A united Christendom is bound to come—is coming—but it is folly to look for it in uniformity of doctrine or of ceremony. Christianity is vital, not static, and we are as free to change its outward forms as the apostles were. We may turn our heads backward, but the spirit of the time will sweep us on.

And at any rate, I am united to you all I can be—in spirit, in love, in faith, in fellowship, in everything that is worth while. We don't even need to keep jumping back and forth across the narrow stream that divides so many of God's people. We have moved beyond it.

Sincerely yours,

James M. Campbell.

Claremont, Cal.

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THE CHURCH AT MONROE, WIS.

Our church was organized in 1905 as a Union church of Disciples and Baptists. Since the organization, we have kept along the even tenor of our way, grow-

ing somewhat numerically, and fostering broadness of view and a spirit of liberality for the various beliefs and doctrinal views on minor theological points held by the members of the church. And I may safely say that a minister would serve us a long, long time and not know who were Baptists, who were Disciples, or Episcopalians unless by special inquiry. We have been fortunate in having pastors of exceptional ability and tact, including Rev. J. H. Berkey, C. J. Armstrong, H. F. Burns, C. C. Todd and A. S. Cross.

While the union has been confined, I might say, narrowed, to the two denominations, I think the time is not far distant when we will admit members from any orthodox church by letter, whether immersed or sprinkled, and perhaps allow new members joining the church to exercise their own choice as to the form of baptism given.

We have as active members in the church, many who cannot at present become members, some Episcopalians, and some Congregationalists, who believe themselves to be baptized. I think that we are growing and broadening and that we shall take them in in the near future and be a REAL Union Church.

Very truly yours,

W. B. Monroe.

Monroe, Wis.

The Larger Christian World

A Department of Interdenominational Acquaintance BY ORVIS F. JORDAN

Methodists Face Problems at Saratoga.

The General Conference of the Methodist Episcopal church meets only every four years, but it remains in session for some weeks. This year the meeting will be held at Saratoga, New York, in May. There are some very urgent problems to be considered, chief of which is the problem of union with other branches of divided Methodism. The re-organization of the benevolent boards of the denomination looking to a decrease in numbers, is a matter of great importance. The appointment of negro bishops is a moot question which will receive further consideration this year. Last but not least is the perennial question of the amusement paragraph in the discipline book. There have been efforts for years to have this toned down in such a way as not to mention specific amusements by name.

Chicago Leads World for Sunday-schools.

It is not inappropriate that the International Sunday-school headquarters should be in Chicago, for this city has a larger Bible-school enrolment than any other city in the world. It is said there are fourteen states which have a smaller enrollment than this single city has, and the teachers and officers are greater in number than any one of twenty-six states has. This ought to mean that boy handits will grow less in number and that Chicago will take her place in the foremost ranks of those who would claim the world as the home of righteousness.

Archbishop Surrounded by Pomp.

Archbishop Mundelein, of the Roman obedience, has become the owner of fifty millions of dollars of church property, and the spiritual ruler of a million and a third of religious people. In his archdiocese are 800 priests, 250 schools and fifty hospitals and asylums. When he was inducted into office, the governor of Illinois went beyond the state limits to meet him and he was presented with a document signed by the governor and the mayor of Chicago.

Religious Riots in Chicago.

An ex-priest by the name of Slatery, with his wife, has been giving lectures in Chicago recently under the auspices of the Guardians of Liberty, an anti-Catholic society that is headed by General Miles. Catholics have packed the halls and assailed the speakers with bricks, eggs and other missiles. Mr. Slatery was slugged on a street car. Catholic policemen in the halls have been accused of inciting the riotous spirit instead of undertaking to quiet it. A priest is said to have led one mob and Archbishop Mundelein has been asked to discipline him. This he has refused to do.

St. Louis Will Receive the Gospel.

The inhabitants of St. Louis will have special facilities for receiving the gospel this coming summer. The pastors of the city will co-operate in supporting five different places for preaching in the city, where the gospel will be set forth every night during the season from May

1 to October 1. The effort is under the auspices of the Church Federation and the pastors will do all the preaching.

Dr. Aked Resigns.

There is no more outstanding ministerial figure on the Pacific coast than that of Dr. Charles F. Aked, of the First Congregational church, of San Francisco. He secured a leave of absence from his church to join the Ford party going to Europe and he is now to give all his time to the Peace League which has resulted from that journey, so he has now resigned his pulpit. During his ministry with this church a commodious church building has been erected, well located to reach transients in the hotels as well as the city in general. He was originally an English Baptist, and held a pastorate in New York.

Pope Seeks Temporal Power Again.

There seems to be little doubt that the Pope of Rome is hoping for a return of temporal power through the victory of the Central Powers. The German Roman Catholic organ, Germania, has recently published forecasts of a return of temporal sovereignty for the Pope following the war, and the clerical paper of Cologne followed suit immediately afterwards. The presence of Cardinal Mercier, of Belgium, in Rome at this time would seem to be an embarrassment to these plans.

Methodist School Plans Expansion.

Garrett Biblical Institute, Evanston, Ill., a leading Methodist theological school operating on the campus of Northwestern University, lost its dormitory by fire two years ago when the historic Heck Hall burned. It is now announced that a new site has been purchased for the erection of a \$150,000 dormitory for the theological students.

New England Ministers Have Circulating Library.

The Theological Library located at 53 Vernon St., Boston, is a circulating library for ministers. Practically all the religious books of value are to be found there. Transportation is paid on books in the rural parts of New England.

Catholics Have Suffered Losses.

The Rev. H. R. Fairbanks, rector of St. Patrick's Roman Catholic church, of Milwaukee, has issued a statement that if the Roman church had held its immigrants and their children in the United States, the Catholic population would be thirty millions instead of fifteen millions. This helps us to appreciate the claim of great Catholic advances in the United States.

Minister Starts League for Prisoners.

The Rev. Charles P. Tinker, D. D., superintendent of the New York City Mission Society of the Protestant Episcopal church, has started a Friendly Correspondence League, the members of which agree to write a friendly letter to a prisoner in the penitentiary once a month. The chaplains of the City Missionary Society connect religious people with worthy

cases in jail and other penal institutions. Each Christian person is given just one prisoner to be concerned about. The plan is simple and has possibilities of helping prisoners after they leave prison.

Methodists Honor Bishop Thoburn.

Bishop Thoburn, the missionary bishop of India, for the Methodist Episcopal church, reached the age of eighty on March 7. Methodist churches throughout the land honored him by purchasing photographs of him and putting them up in the church. Sunday-schools had special programs giving the children information about his life and work.

Dr. Forsyth Questions Dr. R. J. Campbell.

Dr. Forsyth, principal of Hackney College of England, and a great non-conformist leader of England, has been writing Dr. R. J. Campbell, who recently left the City Temple for the service of the Established Church, about his relation to his former brethren. Dr. Forsyth has asked him to say that they were valid ministers of Christ. Dr. Campbell has refused to make any statement on this point. Dr. Forsyth evidently feels that men called to leading free church pulpits of England should be tried and true men for he writes: "This is far from the only case, which suggests that we ought to regain enough self-respect to be less easily exploited, less ready and effusive in receiving and accrediting people with obvious popular gifts without inquiring how they stand on the matters for which we exist, and without demanding a period of either training or postulancy sufficient to show that we respect the ministry—if, indeed, we still do so—if we still do more than court the popular or impressive speakers."

German Lutherans and Mohammedanism.

In order to make the German alliance with Turkey more popular, the German theologians have been induced to make a statement favorable to Islam. According to the Churchman, Professor Delitzsch, speaking before a representative audience in Berlin including many clergymen and theologians, said: "Islam, so far from being a barren and retrogressive faith, leaves the door wide open to religious, moral, and social progress, and that, therefore, no German Christian need be ashamed of an alliance which, begun in time of war, will be cemented and bear fruit in time of peace." Professor Wilhelm Hermann, of Carburg, in a lecture also gave expression to such views. The stricter evangelicals, however, are beginning to voice a protest and to insist that Christianity will have a mission to Islam after the war.

Baptist Training School Difficulties.

The Baptist Mission Training School, of Chicago, is an institution to fit women for missionary work. Last fall an instructor and a group of students left the school on account of alleged skeptical teaching about the Bible. A larger number of students remained and are loyal to the administration. The seceding teacher edits the alumnae magazine, and prints editorials that are very embarrassing to the administration of the school. The instructors have been presenting in mild form the commonplaces of the modern view of the Bible, but these proved to be a surprise to some of the students. Other students claim to have come into greater faith and deeper certainty about the Christian—religion through the instruction given.

The Sunday School

Lesson for April 2. CONVERSION OF SAUL.

Golden Text: Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Timothy 1:15.

Lesson Acts 9:1-31; (compare also Galatians 1:11-17; 1 Timothy 1:12-17); Acts 9:1-11, 17-19 printed. Memorize verses 17, 18.

(1) But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, (2) and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. (3) And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: (4) and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? (5) And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: (6) but rise, and enter into the city, and it shall be told thee what thou must do. (7) And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. (8) And Saul arose from the earth: and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. (9) And he was three days without sight, and did neither eat nor drink.

(10) Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. (11) And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; (17) And Ananias departed and entered into the house, and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. (18) And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; (19) and he took food and was strengthened.

And he was certain days with the disciples that were at Damascus.

VERSE BY VERSE.

1. But Saul. A contrast between Luke's zeal for the church and Saul's zeal in persecuting it.—Yet, Since the stoning of Stephen.—Breathing threatening and slaughter. Breathing harder and quicker because of murderous desires. Noted in great excitement or strong emotion of any sort.—The high priest, Jonathan or Theophilus, depending upon the date. They were both sons of Annas.

2. Letters to Damascus. These letters were his authority to bring the Christians to Jerusalem.—Unto the synagogues. The Disciples had not separated themselves from the Jewish synagogues.—The Way. An expression for the Christian religion. A number of people following Jesus as their leader.

3. Suddenly there shone round about him a light out of heaven. This flashed about him. It was at noonday, and the light was intense.

4. He fell upon the earth. Probably from his horse.—Heard a voice saying. In Paul's own account (Acts 26:14) he says the voice was in the Hebrew.—Saul, Saul. The repetition is for the sake of emphasis. Why persecutest thou me? When he persecuted Christ's disciples he had been persecuting him. See Matt. 25:40.

5. Who art thou, Lord? Paul may have asked the question many times before the conviction came to him concerning Jesus. At this time the Christ became real to him.—I am Jesus whom thou persecutest. "I am

the way, the truth and the life," and Lord of life and glory. See also verse 4 and Luke 10:16.

6. First part of verse 6 is omitted from the revised version for it is not found in the best Greek texts.—But rise. See Acts 26 for Paul's account.—Enter into the city. He was to continue his journey to Damascus.—It shall be told thee what thou must do. Here he received his directions for the future. "There is nothing like an obedient today to reveal God's will tomorrow."

7. Hearing the voice, but beholding no man. In another place (22:9) it is stated that "they heard not the voice" which is taken to mean the sound but not the words.

8. His eyes were opened. He lifted up his eyelids which were closed on account of the bright light.—He saw nothing. He saw none of his companions, he was blind. This may have been the "thorn in the flesh."

9. Did neither eat nor drink. The practice was common and shows the depth of feeling Paul experienced.

10. Ananias. He was probably the leading man in the small Christian community at Damascus.—Vision. The text does not inform us whether Ananias was awake or asleep when the vision came to him.

11. Street which is called Straight. There

is a street bearing that name in Damascus at the present time. It may have been very beautiful and noted in that day.—He prayeth. Being a devout Pharisee he must have prayed often; but this time he was calling on the name of Jesus.

17. Brother. A brother in Christ.—Hath sent me. Ananias gives authority to his mission by coming in the name of the one whom Paul had become conscious of as Master.

18. There fell from his eyes as it were scales. A vivid description of Paul's feeling at that moment. The sensation was as if there had been scales removed from his eyes.

19. Certain days. Those days which followed his recovery of sight were spent in company and conversation with the disciples.

TEST QUESTIONS.

1. What does the name "Saul" mean?
2. Who were Saul's parents?
3. Where and how was Saul educated?
4. To what sect of the Jews did Saul belong?
5. How did Saul persecute the Christians?
6. Who are the persecutors today?
7. What kind of a city is Damascus?
8. What relation had Paul's early environment to his conversion?
9. What voice did Saul hear?
10. What is conversion?
11. What command did Christ lay upon Saul?
12. Who was sent to Saul?
13. What was the effect of his preaching?
14. Did Paul remain in Damascus?
15. Why did Saul retire for a time from Damascus?

Conversion

The Lesson in Today's Life.

BY ASA McDANIEL.

THE work of the church is that of making converts. Since the work is so important and at the same time so difficult, it should be our desire to secure the very best possible method of bringing our children to a conscious knowledge of Christ, and to win the world to this better way of living.

There are two methods employed to accomplish the result. One is the normal religious development idea by which we come into possession of religious life in the same way by which we secure other ideas. The other method is the conversion idea. It is this method we are to think of in connection with this lesson. It is the common method among the churches; but one that seems to be passing. A very insistent demand is being made in our day for salvation by education rather than by conversion. As Sunday-school teachers, therefore, we stand at the very heart of the problem as we face the new and better day.

The common notion of conversion is "a turning about." By this we mean that it is the moment at which the focus of attention shifts from one system of ideas to another. At this time a new center of interests is being established in the mental processes.

The line of thinking leading to this step is self-depreciation on account of some wrong or an improper system of living. There are a multitude of things which might start one thinking in this way, but the usual cause is the elaborate revival technique developed by some churches. It is not at all surprising to find sudden conversions in the churches prepared to secure them by this very elaborate technique. In this connection they cite Paul as a case in point. It is wrong, however, for us to consider Paul's conversion as typical or his experience as necessary to our acceptance by the Father. Paul himself does not so use his experience.

The reaction received by the converted depends upon the strength and character of the earlier experience. If the former experience was a burden of sin the new experience would be one of escape from sin. This experience is most likely to occur at about fifteen or sixteen. A little later in life the sense of incompleteness captures the individual, and is only removed when the mind finds its fulness or completeness in Jesus Christ who becomes the ideal in life.

Unless in the conversion process there is a body of teaching by which new habits belonging to good character may be established, the conversion is a momentary emotion without positive religious value. It produces formal and superficial church members, who are of little value to the life of our day. It tends to set religion apart from one's normal and well regulated activities, making it seem unnatural and weird. Conversion apart from the normal processes of education is apt to be little more than hypnotic control, and does not present intelligent and rational grounds for action.

There is an old saying in medicine that an ounce of prevention is worth a pound of cure, and in religion it becomes increasingly apparent to religious educators everywhere that the great need is prevention through the normal activities and development by the processes of religious culture from the earliest childhood. While it is true that the early preachers had by necessity to go to grown-ups to ask them to begin the Christian life, surely that was not to be the perpetual picture of Christian culture.

The great question is, have we taken Jesus as our ideal in life? Some one has said, "Some people are converted like the flashing of a meteor; with others it is like the rising of the morning sun, and you cannot tell the minute it was light." Has he become for us "the way, the truth and the life?"

Disciples Table Talk

"Mothers' and Daughters' Service" at Wellington, Kan.

March 5 was "Mothers' and Daughters' Day" at First church, Wellington, Kan., where H. W. Hunter ministers. Among the features were talks on the following topics: "What I Like to See in a Woman," "What I Like to See in a Girl," "What the Church Means to Me," "Why I Am Trying to Be a Christian" and "What the Girls of This Church Think of Their Mothers." On March 10 a social evening was given for men only, at which time W. S. Priest, of Wichita, gave an address on "A Man's Job."

Lexington Broadway Church Burns.

Within an hour following the morning services on Feb. 27, the Lexington, Ky., Broadway church was discovered enveloped in flames and its complete destruction soon followed. The origin of the fire is unknown, but the theory is that it was due to crossed electric wires or defective flue. The net loss is said to be \$50,000. There was \$20,000 insurance on the building and contents. The church will rebuild. The late building was erected in 1891. Mark Collis is pastor at Broadway.

Big Medical Department for T. C. U.

Edward M. Waits, pastor of Magnolia Ave. church, Ft. Worth, Tex., delivered an address before the Ft. Worth physicians recently, and after his address it developed that the Texas Christian university had completed arrangements for the beginning of a campaign to raise \$500,000 for the establishment of a hospital to be operated in connection with the medical department of Texas Christian university, and which will have an endowment fund of one million dollars. The beginning of the campaign is awaiting the arrival of a competent director to assume charge.

Ira M. Boswell Meets With Hearty Welcome at Georgetown, Ky.

On February 24 a reception was given to the new pastor at Georgetown, Ky., Ira M. Boswell, who came to the Kentucky field after a thirteen years' ministry in Chattanooga, Tenn. A member of the Georgetown congregation writes that the new leader and his family have already won many friends in their new field.

Locating Lost Disciples in the Big City.

A unique campaign for unattached church members of western and southern churches of the Disciples of Christ, is being planned by Central Church, New York. It is estimated that more than a thousand persons have moved to New York in the past few years and have not become identified with a church of this communion. To stop this leak in membership, Dr. Finis Idleman, minister at Central, has inaugurated a new plan of "membership in the congregation." This provides a church home to all Disciples who are in New York temporarily. All such persons who do not expect to be in New York for more than a year, including students, are received into the membership publicly with the understanding that it does not interfere with the relations to the church back home. This opens to each a plan for investment of service in the New York church and is proving a happy solution to the problem of "sermon tasters" or "church tramps."

Steubenville, O., Pastor Evangelizes in West Virginia.

The pastor-evangelist is coming to be the thing, and the quiet, substantial meeting, without emotionalism or claptrap methods, is the logical resultant of this fact. E. N. Wray, pastor at Steubenville, O., has recently closed a meeting with the church at Chester, W. Va., where C. E. Rostofor

ministers. Sixty-four persons were added to the membership. The West Virginia pastor speaks enthusiastically of the preaching of Mr. Wray. The church at Chester is recognized as the leading one in the community. About 350 persons are actively enlisted in its work. Mr. Rostofor occupied the Steubenville pulpit for two Sundays.

Debate and Oratory at Butler College.

On March 10 Butler College was scheduled to debate Indiana University on the question of a convention for the formation of a new constitution for the State of Indiana. On March 30 the college will debate Wabash College at Indianapolis, and Miami University at Oxford, Ohio, on the question of preparedness as outlined in President Wilson's program. Butler also expects to participate in the Indiana Intercollegiate Oratorical contest in Indianapolis, the Peace contest at Bloomington, and the Prohibition contest at Greencastle.

Hannibal, Mo., Pastor, Completes Five Years of Fruitful Work.

George A. Campbell recently began his sixth year of work at First church, Hannibal, Mo. Five years ago Mr. Campbell went to Hannibal from Chicago, where he had held the pulpit at Austin for twelve years. This and Hiawatha, Kans., were his only charges prior to taking the work at Hannibal. During this latest pastorate of Mr. Campbell, 517 persons have united with the church. This is a clear gain of 220 members, the church now having 900 resident members. The Bible-school has been graded and all organizations of the church are in good condition. Mr. Campbell has participated in many activities of the city and has been identified with every inter-church movement.

A Fillmore Music Evening at Hillside Church, Indianapolis.

A recent evening at Hillside church, Indianapolis, where Chas. M. Fillmore ministers, was devoted to "Fillmore music." The congregation sang hymns written by A. D. Fillmore and his sons and daughters, including Charles M. Fillmore and family. Miss Georgia Fillmore, of the Hillside family, played the piano, Ruth contributed a violin number and Katherine gave selections on the cornet. The service closed with the song, "Tell Mother I'll Be There," which was written by the pastor at Hillside. In 1848 A. D. Fillmore, the pastor's father, published his first music book. Until his death in 1878 he was a writer, teacher and singer of popular church music. His sons, James H. and Fred, formed the music firm of the Fillmore Brothers in Cincinnati and later two other brothers entered the firm.

Pennsylvania Pastors Exchange Meetings.

Exchange meetings seem to be in style these days, and that is an encouraging sign. It indicates a tendency toward more substantial, sane evangelism. Ben S. Johnson, pastor at Greensburg, Pa., writes that E. N. Duty of Charleroi has just closed an exchange meeting for him, in which twenty-seven persons responded to the invitation. "Spiritual uplift and real helpfulness" are reported to have been the greatest gain from the series. Mr. Johnson has words of highest praise for the Charleroi pastor's preaching.

W. C. Prewitt Comes to Bowling Green, Ohio.

The report from W. C. Prewitt of his first day in his new pastorate at Bowling Green, O., gives promise of a fruitful ministry. March 5 was the opening day of his work there. Large audiences, a Bible-school of 400, one confession of faith, three receiving the hand of fellowship, are items of this report. Since Z. E. Bates resigned a few months ago, M. J. Maxwell has been supplying the pulpit with success. Mr. Prewitt speaks highly of the influence of Mr. Bates, former pastor at Bowling Green.

National Benevolent Association Notes

The National Benevolent Association is looking forward with very keen interest to April 23, Easter Sunday. Its treasury has been badly shattered by the long siege of winter. It has had a big family and its homes are still full. The Easter offering

tractive Easter program. It was prepared by the veteran, J. H. Rosecrans. It will be sent free to any one who will use it for the benefit of the widow and orphan.

Two more members have joined the association's great family of annuitants. One gift was for one hundred dollars. It was received from a good woman who has four bonds. She has formed the habit of investing with the Lord. The other was for a thousand dollars and represents an addition to the ranks, being from a new contributor.

The association has been the fortunate recipients of two small bequests recently. These gifts from friends that have gone, come in our hour of need. While enjoying the blessings of their heavenly home, they are contributing toward a home for their less fortunate fellows. Philip Loos, a resident of the home for the aged in Jacksonville, Illinois, has just gone home after a long, useful life. He was a brother of the lamented President Charles Louis Loos. He came to this country with his brother from Alsace, France, at the age of nineteen years. He was for many years an active member of the church at Steubenville, Ohio. He spent the last four or five years in our Home for the Aged, the grateful ward of the church. He was a choice spirit.

Mr. Mohorter, general secretary, has gone to Long Beach, California, to assist in organizing and opening a home for children. Mr. L. J. Massie is supplying much of the funds for the starting of the home. The churches of Southern California are all behind the enterprise.

Easter, April 23, is the Bread and Butter day for the association. Send for full supplies.

National Benevolent Association,
2955 N. Euclid Ave., St. Louis.



J. H. Mohorter, Secretary of the National Benevolent Association, who asks the attention of the Brotherhood to the cause of benevolence on Easter Sunday.

from the Bible schools is the only source from which reinforcements must come with which to defend its great family of about six hundred from destruction and poverty.

The association has issued a very at-

Geo. A. Jewett Observes Unusual Anniversary.

February 18, 1866, was the date of George A. Jewett's coming to Central church, Des Moines. The fiftieth anniversary of this event was given due celebration by the church, and Mr. Jewett writes thus of his enlisting in the work of Central a half century ago. We quote from the Christian Worker, Des Moines, of which he is editor: "On Feb. 18, 1866, in company with the 'little mother,' we went down the aisle and were given the hand of welcome by Jas. E. Gaston, then pastor of the church in Des Moines. The writer had come to Des Moines just six months before, August 18, 1865, but did not unite with the church until the coming of the mother. In looking over the roll of members of Central Church, we find but six who were members at that time, who have their membership in Central now. On the church roll my number was 158, showing that the number of persons who had united with the church in Des Moines up to that time was 157. Surely those were the days of small things, as these included not only those residing in Des Moines but in the country round about. We came to Des Moines with a letter from the Baptist church at Pella, where we had been attending school, and where on the second day of February, 1863, we were immersed in the Des Moines river between Pella and Knoxville."

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BRIEF NEWS NOTES.

—The School of Methods held at Hastings, Neb., last month, was one of the finest schools ever held, it is reported. There were over one hundred registered delegates, and fifty-one graduates.

—First church, Pasadena, is giving its people a series of health lectures. Here are some recent topics discussed: "Dangers of an Abnormal Food Supply," "Colds, Catarrh, La Grippe," "Pneumonia and Tuberculosis," "Diet and Combination of Foods," "Shattered Nerves and their Restoration," "Special Menus for Special Classes."

—S. W. Hutton, the efficient Bible-school superintendent of the Southwestern District, has just returned from an extended trip through Arkansas in the interest of his work. Mr. Hutton is full of energy as well as of ideas of Bible-school work. He is an excellent singer, along with his numerous other good qualities.

—The large men's class of the Bible-school at Princeton, Ind., is now occupying a new room just completed in connection with the enlargement of the church auditorium. Interest in both the church and Bible-school has increased greatly since the coming of the new pastor, Mr. Roush.

—The morning sermons for March, at Evanston, Ill., where O. F. Jordan ministers, are: 5, "The World Outlook of the Christian;" 12, "The Wars of a Christian;" 19, "Twentieth Anniversary Sermon—What Makes a Church Strong;" 26, "The Peace of a Christian."

—Graham Frank, pastor at Liberty, Mo., is preaching a special series of sermons to young people. A recent topic was, "Misleading Mottoes."

—Mineral Wells, Tex., church was apportioned \$20 for foreign missions, and R. A. Highsmith sends in report of \$60 raised.

—W. B. Tate, formerly pastor of Central church, Streator, Ill., is confined to his home in that city by an attack of appendicitis and his physician fears that an operation is inevitable. He had recently been conducting a revival in the southern part of the state, but was compelled to give up the work on account of the illness.

—The Harrisonville, Mo., church burned recently, with an estimated loss of \$10,000.

—"Why Men Leave Jesus" was the subject of S. E. Fisher's sermon at University Place church, Champaign, Ill., two weeks ago.

—A. N. Lindsey, pastor at Clinton, Mo., and M. C. Hutchinson, pastor at Fulton, exchanged pulpits recently. Mr. Lindsey is an aggressive candidate for governor of his state.



Wholesome
light and delicious
are the cakes and
biscuits made with
ROYAL
BAKING POWDER

Its purity and effectiveness
in home baking recommend
it to the discerning housewife.

Made from Cream of Tartar,
derived from Grapes.

—The Christian Endeavor Society of First church, Hutchinson, Kan., has organized an expert Endeavor Society to meet once a month for the purpose of taking the regular expert Endeavorer's course. They have planned to complete the work in four meetings. The Society has also organized a Bible-school class, composed of Endeavorers, which each Sunday studies the lesson of the coming week. The members of the class are in this way prepared to serve as substitute teachers.

—Twelve young people from Drake university recently held gospel team services at Pleasantville, Ia. W. B. Zimmerman reports fine meetings and one life decision for the ministry.

—The Atlanta, Ga., Christian Endeavor Union recently took up the work of the Daily Vacation Bible-school in that city, pledging themselves to furnish volunteer teachers for these schools during the next summer.

—Prof. Frank V. Irish, of Columbus, O., recently filled the pulpit at Nelsonville.

—At a recent meeting of the churches of Christ at First church, Los Angeles, resolutions were adopted, specifying among other objects, the effort to bring at least 1,000 into the 84 churches in Southern California, by Easter, in a campaign of devotion and decision.

—A membership contest between women and girls and men and boys in East Dallas, Tex., school is bringing unusual results: 552 women and girls were present on a recent Sunday and 514 men and boys, total 1,066; 214 men present in J. G. Slayter's class.

—An Oklahoma newspaper speaks thus of Byron Hester, pastor at Pryor: "Mr. Hester is a local character, but an uncommon one. He lives at Pryor, where he preaches, writes

poetry, composes music and entertains. When speeches are wanted, whether they be for good roads, better schools or any other public spirited movement, Mr. Hester is sent for and he never disappoints."

—As a result of the recent union tabernacle meeting at Fremont, Neb., First church, will remodel its building, doubling the seating capacity, and giving more Bible-school room. F. H. Gillette is the new pastor there.

—Homer W. Carpenter, pastor of the church at Shelbyville, Ky., and State President of the Christian Endeavor work, will deliver several addresses at the Alabama State Christian Endeavor Convention to be held in April at Birmingham.

—J. J. Tisdall, who resigned his pastorate at Wilson Avenue church, Columbus, O., to accept the pastorate of Norwood Avenue church, Toledo, has announced that he will resign from the local board of education about April 1. He will remove his family to his new home shortly after that date. Mr. Tisdall was to deliver his last sermon at Wilson Avenue church on Sunday evening, March 12. Several ministers are being considered as his Columbus successor.

—The Bible-school at Aubrey, Texas, held a tree planting on February 26, in connection with a plan to beautify the church and Bible-school grounds. This is a splendid idea, and aroused enthusiasm and interest among the people of the Aubrey school. R. R. Tribble is the pastor.

—East Side church, Toledo, O., has purchased 100 Bibles for use in the Bible-school. The pastor, George Neil, reports attendance as follows for the last Sundays of March: 232, 252, 263. The last Sunday mentioned there were 77 per cent of the school present and 3 classes had 100 per cent present.

—The official board of the church at Ashland, O., has appropriated money for the purchase of a Workers' Library for the church school.

—As a result of a well planned and faithfully executed campaign nine were added to the church at Sandusky, O., on decision day, which was March 5. R. C. Lemon is the pastor.

—Central Bible-school, Dayton, Ohio, has a larger number of names on the roll of the Montgomery County Teacher-Training Association than any other school. The roll is a long one, too.

—G. F. Bradford, pastor at Marshall, Tex., reports that the Bible-school there is mak-

ON ONE MAIL.

"I have been looking over your paper, 'The Conquest.' You are making it into a sprightly paper."—F. M. Rains.

• • •

"It is unnecessary for me to say that you are getting out an excellent paper. It is the very best of its kind."—Rev. Frank Waller Allen, First church, Springfield, Ill.

• • •

"I have not been able to examine 'The Conquest' till recently. I am pleased with it. It is aggressive and well edited."—Rev. A. B. Houze, Central church, Lima, O.

ing such growth that the official board has begun plans for the erection of a more commodious building. On a recent Sunday there were 365 present, of which number 362 were on time, 365 brought Bibles, 365 made offerings and 365 remained for the continuous church service.

—Pacifi avenue church, Spokane, Wash., recently burned a mortgage which has been hanging over the church for some years. H. G. Koen is pastor at this church, and Dale Smith, financial secretary led in the laudable work of clearing the debt.

—At the recent revival meetings at West Side church, Springfield, Ill., the pastor, Charles W. Ross, asked the members to bring for the question box being conducted, answers to these two questions: "What would I do if I were mayor of Springfield?" and "What would I do if I were sheriff of Sangamon county?"

—The Brotherhood of the Greeley, Colo., church was addressed recently by Prof. J. R. Bell, of the State Teachers' College on "Christian Efficiency."

—The motto of the Century Class, which is taught by Finis Idleman at Central Bible-school, New York, is "100 Per Cent Alive." Mr. Idleman is giving a series of talks on "Four Views of Christ," based upon the stories of Christ's life given in the four Gospels.

—R. E. Saegler, Lookout Secretary of the Berean Bible-class, of the Palestine, Tex., church, reports that this class sends out "miss you" cards to every absent member, and thus keeps up the class attendance most efficiently. Bonner Prizzell is the progressive teacher of the class.

—Dr. Morris A. Jenkins, of Linwood Blvd. church, Kansas City, in an address before the University Club of that city, made an onslaught upon Henry Ford's anti-preparedness propaganda. Dr. Jenkins does not believe the present war will be the last great conflict.

—N. O. Rogers, pastor at King Hill church, St. Joseph, in a recent sermon laid bare the unrighteousness of that city, speaking upon the topic, "The Four Evils of St. Joseph."

—K. M. Waits, pastor at Magnolia Avenue church, Ft. Worth, Tex., has launched a campaign in his church to raise a fund of \$1,500 to be spent in mission and benevolent work, and in Bible-school training. This was a follow-up result of a recent church institute conducted by the following: Clinton Lockhart of Texas Christian University, Otis Hawkins and H. D. Smith, of Dallas; Mrs. Terry King, superintendent of women's work, in Texas; E. W. Hawkins, superintendent of Bible-school work; Colby D. Hall of Texas Christian University; L. D. Anderson and S. W. Hutton.

—At a mission rally held at Bloomington, Ill., the speakers were R. A. Dunn, M. B. Madden and John R. Golden. Among those attending the meetings from nearby towns were: H. H. Jenner, Long Point; H. E. Mosser, Lincoln; and R. H. Newton, Atlanta.

—C. G. Kindred, of Englewood church, Chicago, took a special car filled with his church people to attend the dedication services at Chicago Heights. The Chicago Heights work has been supported largely by Englewood until recently, when the work became self-supporting.

—C. M. Yeom, pastor at Main street church, Rushville, Ind., has the distinction of being the youngest minister of the city in years, and the oldest in point of service. This congregation has a membership of 1,100 and has made an increase of 400 during the five years of Mr. Yeom's ministry.

—J. W. Underwood, pastor at Central church, Anderson, Ind., as a feature of the recent revival, ordained the following young men into the ministry: Harper McCune, of East Lynn church; Erhan Ogden, of Arrow Avenue church and Ephraim Lowe, of Markleville church.

—The Christian Endeavor Society of the Marysville, Mo., church is co-operating with other young people's societies of the town in promoting a movement for a community recreation center.

—Two men mentioned for the pulpit at

First church, Chattanooga, Tenn., are P. Y. Pendleton, of Canton, O., and Claude E. Hill, of Valparaiso, Ind.

—In response to a request from the Bloomington, Ill., Commercial Club, S. H. Zandt, with other ministers, preached a sermon on

"Prosperity" late last month.

—George Darsie, pastor at First church, Portland, Ore., has reconsidered his decision to leave the work at Portland, and has now announced his definite decision to make a change at once.

Eureka College News Notes

Two honors have recently come to President H. O. Pritchard, of Eureka college. At a recent meeting of the Yale University Corporation's Prudential Committee, President Pritchard was elected Alumnus Lecturer in the Yale School of Religion for next year. President Pritchard has also been honored by the Bondurant Lectureship of the University of Illinois, being elected to deliver a series of six lectures the last week in March on "The Fundamentals of the Christian Religion."

L. J. Spencer, of Lexington, Ky., recently closed a very successful series of evangelistic services for the local church, being assisted by its pastor, V. W. Blair. During the last week of his service here, Mr. Spencer delivered a series of informal talks to the ministerial students of the college on the "Problems of the Ministry." Mrs. Spencer was also of much service to the meeting through her work among the women of the community.

The annual Recognition Day Exercises of the senior class were held Thursday, March 2. There are fifteen candidates for the A. B. and B. S. degrees this year. The address was delivered by L. J. Spencer, and the response was made by Harry Fonger, president of the senior class.

The Eureka College Glee Club was royally entertained by five Illinois Disciple churches on its annual tour the last week of February. Concerts were given at Cuba, Beardstown, Pittsfield, Virginia and Chandlerville. The "college boys" were greeted everywhere with large audiences. Prof. E. A. Bredin, director of the School of Music, conducted the trip.

The annual Tri-Angular Debates between Eureka College and Millikin and Wesleyan Universities, was held this month. The question for debate was that of national preparedness.

Prof. Joseph E. Smith, of the Department of History of Eureka college, was recently married to Miss Claudia Page of Chicago. A reception was given in honor of Mr. and Mrs. Smith at Lida's Wood, by the faculty and students.

Lewis Hurt of Eureka, who is on a furlough from Liberia, Africa, gave a talk in chapel recently concerning his work in the foreign field.

An invitational high school basketball tournament was held in the new gymnasium recently. There were eight competing schools, including the College Academy.

J. Wallace Bradley,
Correspondent.

The March Offering--A Good Start

There is fine interest in the March offering. The mail, which is large, breathes an optimistic spirit. Several new Living-Link churches are reported.

During the first four days following the March offering, 310 churches responded with offerings, a gain over the corresponding four days last year of 128. These churches, as churches, sent \$5,624, a gain of \$2,600. Remember, this is the showing for only four days.

There is a lively interest in the apportionment and many churches are coming up to the mark. The offerings of the churches as churches show a gain of \$8,007 since October 1. There has been a gain also of 330 contributing churches. This is fine!

Now let us keep this rate of gain up all through March and the remainder of the missionary year, or until September 30.

Please speak to your church treasurer about sending the offering promptly. If all has not been collected in, please forward what is on hand and gather up the fragments later. We hear frequently of churches who took the offering last year, but whose treasurers failed to send it—diverting it to the current expense fund.

Let every man and every church be prompt to do their duty and we will all rejoice together over a great victory. Send to

F. M. Rains, Secy.,
Cincinnati, Ohio.

Facts and Figures from Disciples Fields

EVANGELISTIC MEETINGS.

Washington, D. C., Ninth St., G. A. Miller, pastor; A. R. Moore, evangelist.

Woodland, Cal., union meeting, W. E. Bobbitt, Disciple pastor; Five brothers, evangelists.

Keokuk, Ia., C. R. Seville and company; 1347; continue.

Charleroi, Pa., E. N. Duty, pastor; Ben S. Johnson, evangelist. Began March 15.

Springfield, Ill., Stuart St., G. A. Chaney, preaching; J. W. Seniff, singing.

North Salem, Ind., Lee Tinsley, pastor, preaching; 67; 48 by baptism, 19 by letter; closed.

Redlands, Cal., T. H. Lawson, pastor; Kelums brothers, evangelists.

Pomona, Cal., C. R. Hudson, pastor; Five brothers, evangelists. To begin this month.

Springfield, Ill., West Side, C. W. Ross, pastor, preaching; J. W. Seniff, singing; 68; closed.

Lincoln, Neb., Tabernacle, C. W. McCord and J. W. Hilton, evangelists.

Wheeling, W. Va., First, W. H. Fields, pastor; preaching; 17; closed.

Ridgefarm, Ill., L. R. Hotaling, minister-evangelist; 29; closed.

Monticello, Ill., S. M. Martin, evangelist. Began March 1.

Cameron, W. Va., W. E. Pierce, pastor, preaching; Wallace Tuttle, singing; 71; closed.

Bozeman, Mont., A. L. Chapman, pastor; preaching; 57; closed.

DEDICATIONS, ETC.

Bicknell, Ind., C. W. Cauble will dedicate \$40,000 church April 20.

Lubbock, Tex., will build \$50,000 plant.

Turlock, Cal., F. M. Brooke, pastor, will dedicate new building this month. H. O. Breeden assisting.

CALLS.

E. L. Pettus, to Greenwood, Ind. Accepts. H. H. Williams, Leam, to Girard, Ill. Has begun work.

Geo. C. Ritchey, Monmouth, Ore., to Boyle Hts., Los Angeles, Cal. June 1.

King Stark, Harrisonville, to Richmond, Mo. No decision.

C. S. Wikoff, to Colfax, Ia. No decision.

W. J. Hall, Newmarket, Ont., to Franklin, N. H. Has begun work.

H. H. Anderson, Sebring, to Ghent, O. April 1.

L. P. Clark, Mentor, to So. Akron, O. Accepts.

Geo. W. Bassett, Waxahachie, Tex., to Dodge City, Kan. Accepts.

Arthur Vawter, Cincinnati, Fourth, to Columbus, O., West Side.

C. M. Barnes, to Reedley, Cal. Accepts.

RESIGNATIONS.

F. M. Dowling, Fullerton, Cal.

G. M. Anderson, Whittier, Cal. June 1.

A. O. Hargis, Rutland, Ill. June 1.

J. W. Babcock, Boone Ia. July 1.

Geo. W. Knight, Dallas City, Ill.

William J. Lockhart, general evangelist with headquarters at Des Moines, reports the accidental death of his father, Geo. W.

ORCHESTRATED



ORCHESTRATED

Hackleman Music Co., Indianapolis, Ind.

There has been a delay in the receipt of Mr. Morrison's report of the Panama Congress, but we are assured it will reach Chicago for next issue.—Office Editor.

DISCIPLES PUBLICATION SOCIETY,
700 E. 40th St. Chicago, Ill.

"Others."



BOWLDEN BELLS
FOR CHURCH
AND SCHOOL
AMERICAN BELL & FOUNDRY CO.,
NORTHVILLE, MICH.

THERE ARE 1000 MEN



This Is John Wanamaker

He is the father of the modern department store, and a merchant prince; he was considered big enough to be appointed Postmaster General of the United States. Yet, he has been a Sunday School superintendent for 56 years, with a school of over 5000 members. He says that the Sunday School is the biggest institution existing for character building.

IT'S A BIG THING TO BE LINED UP WITH SUCH MEN AS WANAMAKER IN THE SUNDAY SCHOOL WORK. ENLIST AS A MEMBER OF ONE OF OUR CLASSES.

Church

In your town who do not attend the Sunday School because they do not consider Sunday School work a MAN'S JOB.

You should have at least one-fifth of these men in your Sunday-school. That is why we are publishing this "Great Men Series" of Attendance Builders—to help you.

Get Your Men!

IF YOU ARE A PASTOR, SUPERINTENDENT OR TEACHER OF A BIBLE-CLASS

Send 10 cents for samples of the entire series of Attendance Builders. Then supply yourself with several hundred of these cards and send them out to Every Man In Your Town who is not already a Sunday-school man.



President Wilson

ON THE SUNDAY SCHOOL

HERE'S WHAT HE SAYS ABOUT THE SUNDAY SCHOOL.

"No study is more important than the study of the Bible and the truths which it teaches, and there is no more effective agency for such study than the Sunday School.

It is certainly one of the greatest factors in our lives in the building of character and the development of moral fiber. The Sunday School lesson of to-day is the code of morals of to-morrow."

WHY NOT LINE UP WITH WOODROW WILSON AND OTHER GREAT AMERICANS IN THIS SPLENDID WORK?

Come join one of our classes, which meet at the _____ church, at _____ o'clock Sunday.



Who is E. K. Warren?

He is a millionaire manufacturer of Michigan, but he is also President of the Board of Trustees of the International Sunday School Association. He works for The King, and runs his factory to pay expenses. He's not ashamed to be "caught" teaching a Sunday School class!

WHY ARE YOU NOT A SUNDAY SCHOOL MAN?

Come and join our _____ Class

at the _____ church

We meet at _____ o'clock on Sundays.

The Power of Example

Will work to interest Your Men in the Sunday-school which has enlisted the enthusiasm of such great Americans as Woodrow Wilson, John Wanamaker, E. K. Warren, etc.

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